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very ancient form of religion, of which those marks were the only remaining symbols.

Mr. REDDIE thought it desirable to have the fullest details. He agreed with the President in the opinion that the manners and customs of a people should not be lost sight of; for anthropologists did not limit their investigations to physical characteristics. The peculiarities in the manners and customs of different peoples give a clue to their common origin, or to their original traditions. It was a curious fact that the practices or traditions of most savage tribes have some connection with a serpent and with the wearing of leaves. He should be very sorry if the manners and customs and traditions of a people should be considered as not belonging to anthropology.

Mr. BOUVERIE-PUSEY thought that psychology, also, should be taken into consideration in descriptions of the condition of different peoples.

Extracts from a paper contributed by Dr. Shortt, "An Account of some Rude Tribes, the supposed Aborigines of Southern India", were read by Mr. COLLINGWOOD.

Thanks were given to the author of the paper.

Dr. SEEMANN read a communication from M. Vambéry, *On the Dervishes and Hadgis of Central Asia*, which he said had been placed in his hands for translation about a couple of days before by the author of the paper. (This paper will be published in the *Memoirs*.) The reason which induced M. Vambéry, who is a Hungarian, to venture to penetrate Central Asia was to endeavour to find out the affinity of the Hungarian language with the Asiatic. The studies and the objects he had in view were principally philological; but he gave an interesting account of the hadgis and dervishes and of his adventures in that almost unknown region.

Mr. BOUVERIE-PUSEY wished to know the relation of the dervishes to the sofees. Are the dervishes and sofees the same? The latter were said to be indifferent to all creeds; and have been charged with practising strange orgies. Was it so?

M. VAMBÉRY said that a sofi means a man who despises all earthly things and lives solely in the contemplation of God. Such a superior being is, however, only supposed to exist, and is never to be found in the East; he exists only in writing. In Persepolis, indeed, he heard there was a dervish who, though rich, had abandoned all the luxuries of life, and had lived there for three months in contemplation. That was the only instance he had known of any one who was so convinced of the value of contemplation as to sacrifice all enjoyments for its sake.

Mr. MACKENZIE inquired whether he had not also found some questionable Hadgis, who, though professing to have made the pilgrimage to Mecca had never been there.

M. VAMBÉRY replied that he himself was an instance of the kind.

Dr. SEEMANN observed that in M. Vambéry's book, which had just been published, giving an account of his explorations in Central

Asia, he had not entered into the curious question of the amount of affinity of the Hungarian language with the languages of the people with whom he had been connected in his travels. He was anxious to know to what part of the world the investigations of M. Vambéry led him to believe the affinity of that language could be referred.

M. VAMBÉRY said it had been supposed that the origin of the Hungarian language was Finnic; but the latter had undergone so many changes that there could not be found the same originality in the roots of the words as in the Tartaric languages. The latter were very like the Hungarian, far more so than the Finnic. In the Finnic language nearly all the roots had been changed; but in the Hungarian language they had been unaltered. The striking resemblance in the language of the Hungarians to that of the people in the East, showed the connection of the nations with each other. He believed they were originally of one family, and that the Huns, Tartars, Chinese, and the Mongolian races generally were derived from the same stock.

Sir CHARLES NICHOLSON inquired whether any traces of Buddhism were discovered among the Tartars in Central Asia. Among the Finns, traces of that religion had been found, and there were evidences of its having penetrated to the extreme north of Europe.

M. VAMBÉRY replied, that among the Turcomans in Central Asia fanaticism was so strong, that if Buddhism existed he had not been able to perceive any traces of it. In China, Tartary, and among the Mongolians he had observed, were instances of that religion.

Sir CHARLES NICHOLSON asked whether there were any traditions among the people as to the physical changes which it was known the face of the country had undergone in Central Asia. It was well established by historical accounts that the river Oxus, which now flows into the sea of Aral, at one period flowed into the Caspian sea.

M. VAMBÉRY said that as his object in visiting Central Asia was philological, he had not paid much attention to the peculiar physical characters of the country. The inhabited portions of Central Asia were situated on a plateau of high land surrounded by deserts that were supposed to have been formerly covered with water, and it was conjectured that the now inhabited country was an island in the midst of a sea. It was a very interesting question which deserved the consideration of the Geographical Society.

Mr. BOUVERIE PUSEY inquired what was the opinion entertained by M. Vambéry respecting the accounts given by Dr. Wolff.

Sir CHARLES NICHOLSON observed that whatever opinion might be entertained as to the veracity of the accounts given by Dr. Wolff, there could be no doubt that he did a great and noble thing in going a second time to Bokhara at the hazard of his life, to rescue two European travellers.

M. VAMBÉRY said Dr. Wolff was the cream of the dervishes; and passed as a very wonderful man. There was no doubt he did a great thing in going twice to Bokhara; but he was very clever in relating histories that he never saw. M. Vambéry adverted to some of the adventures recounted by Dr. Wolff as being very clever and curious, but at the same time very improbable.

The PRESIDENT after expressing his thanks to M. Vambéry for attending the meeting and answering the many questions that had been put to him, said he was pleased to announce that M. Vambéry had promised to give them shortly another paper, on the subject of the Calmucs.

The meeting was then adjourned.

FEB. 28TH, 1865.

THE PRESIDENT, DR. J. HUNT, IN THE CHAIR.

THE minutes of the preceding meeting were read and confirmed.

The names of the following gentlemen who had been elected Fellows and Local Secretaries since the last meeting were announced:—

Fellows.—Charles Reade, Esq.; Thomas Moss, Esq.; A. Hecter, Esq.; H. Reginald Moore, Esq.; Charles Nice Robertson, Esq.; Robert A. Drew, Esq.; J. William Warden, Esq.; C. Ottley Groom Napier, Esq.; Commander John Murray, Esq., R.N.

Local Secretaries.—Edward Peacock, Esq., F.S.A., North Lincolnshire; E. Foxton Firby, Grewelthorpe, Ripon; Rev. E. Spooner, D.D., Brechin; J. M. C. Mills, Esq., Madras.

The following presents were announced, and thanks were voted to the donors:—Petzholdt, *Das Buch de Wilden* (Dr. B. Seemann); Huxley and Hawkins, *Atlas of Comparative Osteology* (Do.); *Wilhelmi, Manners and Customs of Australian Savages* (Do.); *His, Bevölkerung des rhätischen gebietes* (the Author); *Bible in Mpongwe Language* (R. B. N. Walker, Esq.); Photographs of Africans from Gaboon (Do.); Godet, *History of Bermuda* (J. W. Conrad Cox, Esq.); René Descartes, *Les Passions de l'Ame* (Do.); Schomburgk's *British Guiana* (H. J. C. Beavan, Esq.); *Irrationale of Speech*, by a Minute Philosopher (Do.); *Barber's Tour in South Wales and Monmouthshire* (Do.); *Skull from Furness Abbey* (J. Morris, Esq.); *Buddha and his Religion*, by W. Lucas Sargant, Esq. (the Author).

The PRESIDENT announced that in addition to the above presents the Society had received a donation of £50 from Mr. Bouverie Pusey for the library and museum. He proposed a separate vote of thanks for this donation, which was heartily accorded.

The PRESIDENT said he regretted to have to state that the illustrious French anthropologist, Professor Gratiolet, had died since the last meeting of the Society. He had received a letter announcing the sad event from M. Pruner-Bey, the President of the Anthropological Society of Paris. He was sure the Society would join with him and the Council in expressing their regret at the loss which their science had sustained by the death of Professor Gratiolet.

The PRESIDENT read a portion of the letter; but when it was understood by the meeting that the portions omitted were complimentary to